824 531

Third Chapter, which telleth of flowers artificially arranged.[3]

Flowers arranged with artifice: there were many kinds thus named, flowers artificially arranged — flower shields; flowers for clipped heads, or for shorn ones, or drums; or spreading [flowers]. As to these flowers the ancients were also deluded. They said: "It is not our right to smell in the midst — the center — of them; he alone, he who pervadeth all, Titlacauan, may smell that place. Our right is only to smell them there at the edges."

Injc ey capitulo, itechpa tlatoa, in suchitl yn ye tlatlalilli.

Suchitl ie tlatlalilli: ca mjiec tlamantli injc motocaiotia in suchitl tlatlalilli, chimalsuchitl, quateçonsuchitl, quachic, vevetl, moiauac: In itechpa yn suchitl, no motlapololtiaya in vevetque, quitoaia: ca amo tonemac in tlanepantla, in jnepantla tiquijnecujaque ca çan icelteiztin vel vncan motlanecujltia in tloque naoaque, in titlacaoan: çanijo tonemac, in vncan titlanecujaque in jtenco.

824

Fourth Chapter, which telleth of dried grains of maize.

As to dried grains of maize, in many ways were the women none the less deluded. First, when they cooked it or set it in ashes — behold their folly: when they would place it in the olla with ashes, first of all they breathed upon it. It was held that in this way it would not take fright; thus it would not fear the heat. It was said that thus they mitigated the heat.

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Second, they deceived themselves in this way: if they saw or came upon dried grains of maize lying scattered on the ground, then they quickly gathered them up. They said: "Our sustenance sufereth: it lieth weeping. If we should not gather it up, it would accuse us before our lord. It would say: 'O our lord, this vassal picked me not up when I lay scattered upon the ground. Punish him!' Or perhaps we should starve."

Injc nauj capitulo, itechpa tlatoa in tlaulli.

In jtechpa in tlaulli: mjiec tlamantli oc noma, ic motlapololtia in cioa. Injc centlamantli: in jquac quicuxitia, in anoço quinexquetza: izcatquj in jnnetlapololtiliz, in jquac ie contenaque in nexcoonjc: oc achtopa conahsiovia, quilmach ic amo momaubtiz, ic amo motonalmauhtiz: quilmach ic contonallalilia.

Fifth Chapter, which telleth of stepping over one.

As to stepping over one, the natives also [were] deluded. When some child lay stretched out across one's path, if someone stepped over him, then they chid him who passed over him, saying to him: "Why dost thou step over him?"

It was said that thereby the child would grow no more; he would be only small. And in order to cure him, so that [this] might not befall the child, once again he stepped back over him.[4] Thus was it remedied.

Injc macuilli capitulo, itechpa tlatoa in tecuencholhujlitli.

In jtechpa tecuencholhujlitli: no centlamantli innetlapololtiliz in njcan tlaca: in jquac tla aca melavatoc piltontli, necujliuhtoc: intla aca ocococuencholhuj, njman caoa in aquja ococuencholhuj, quilhuja. Tle ipampa in ticcuencholhuja:

quilmach ic ayocmo manaz in piltontli, ça izqujchton iez: auh injc compatiaia, injc amo ipan muchioaz piltontli, oc ceppa qujoalpancholhuja: ic vmpatia.

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3. *Suchitl yn ye tlatlalilli.* Corresponding Spanish text: *"las flores, que se componen de muchas flores."*

4. *Quinelpancholhuia.* Corresponding Spanish text: *"vuo costumbre tornar a passar sobre el, por la parte contraria."*

Sixth Chapter, which telleth of drinking.[5]

Injc chiquacen capitulo, ytechpa tlatoa in atiliztli. 271

As to drinking, there, also was a delusion of the ancients, somewhat like the account of stepping over one.

And in this wise was the account of it: when, perchance, one drank; if one yet a small child drank first, and afterwards one drank who was a little older, already grown, then [the elder] restrained and took the water from the small child. He said to him: "Why dost thou wish to drink first? Thou wilt not grow large, but remain small. Now let thy elder brother drink, for he is already bigger."[6]

In jtechpa atiliztli: no vncatca innextlacaviliz in vevetque: çan ie achi no iuhquj in jtlatlatollo in tecencholhujliztli. 856

Auh ivin in, ca itlatlatollo: in jquac tla ie atli, in tle ie achto atli oc piltontli: auh intla çatepan atli in ie achi tachcauh, in ie quauhtic: njman quitlacoaltia, quicuilia in atl in piltontli, quilhuja: tle ipampa in achto tatlixnequj, amo tiquauhtiez, çan ye tixquichtoutiez: ma oc ie conj in motiachcauh, achic ca ie quauhtic.

Seventh Chapter, which telleth of him who dipped into the cooking pot.

Injc chicome capitulo, ytechpa tlatoa: in aquin xocco ontlapaloa. 264

Of this there was also a delusion of the natives, known especially of the men. And in this wise was it known: when, perhaps, men ate, and one only dipped into the cooking pot—not into a sauce dish—then also the mothers and fathers restrained him. They said to him: "Do not dip into the cooking pot; there [in war] thou wilt leave thy captives. If thou goest to war, none wilt thou seize; no one will become thy captive."

In jtechpa in: no vncatca innetlapololiliz, in njcan tlaca: oc cenca intechpa mocaquj in toquichtin. Auh ivin in mocaquj: in jquac intla tlaqua toquichti: auh çan xocco, in ontlapalotica, amo molcaxic: njman no quitlacoaltia in tenanoan, in tetaoan, quilhvia: macamo xocco xontlatlapalo, vncan tiquimoncaoa in momalhoan: intla tiaz iavc, aiac ticaciz, aiac momal muchioaz. 726

Eighth Chapter, which telleth of tamales stuck [to the cooking pot].

Injc chicuei capitulo, ytechpa tlatoa in jxqujuhquj tamalli. 264

Concerning tamales stuck [to the cooking pot] as another deception of the natives, it was said that the men and women would not eat them. It was stated that if the men were to eat them, when they would shoot arrows in warfare, the arrow which was shot would not find its mark. Or perchance therefore they might die, or one's wife would with difficulty bear children.

In jtechpa in jxqujuhquj tamalli: oc no centlamantli innextlacaviliz in njcan tlaca, quilmach amo vel quiquaxque, in oquichtin, ioan cioa: quilmach intla quiquaxque toquichti, amo axcan in quiçaz mjtl, injc quimjnaxque iuac: auh anoçe ic mjquiz, yoan aiaxcan tlacachioaz in jnamic.

And just so was it as to a woman. If she were to eat tamales which had stuck [to the cooking pot], she could not bear children. Her child would only adhere to and thus die in her womb. Therefore the mothers sternly forbade them to eat tamales which had stuck [to the cooking pot].

Auh çan ie no yuhquj in jtechpa cioatl: intla quiquaz ixqujuhquj tamalli, amo vellacachioaz: çan itech ixquivia in jconeuh, ic mjquiz in ijxi: ipampa cenca quitecaoaltiaia in tenanoan, injc amo moquaz, in jxqujuhquj tamalli.

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5. Corresponding Spanish text: "quiere decir, hacer el sumar, esto del sumar."

6. Ibid.: "el hombre dice hermanos. Si el sumar hacia primero, decidor, el sumar, no hacer primero, que por porque si hacer primero, no crecer: sino quedarse de, como estar agora." See also Carochi, op. cit., p. 326: "dicho, se advierte, esto que se muestra . . . que si diferencia entre esta pretensa, o cosa, y esta."

Twelfth Chapter, which telleth of earthquakes.

Injc matlactli vmeome capitulo, ytechpa tlatoa yn tlallolinjlixtli. 823

When the earth quivered, a delusion of the natives was to be seen. When the earth quaked, then they quickly took their children by the neck and lifted them,[13] so that they might soon grow big — so that they might mature quickly. It was said that if they did not take them by the neck and lift them quickly, they would with difficulty wax larger.. And they said that the earthquake would bear [the child] away if they did not grasp him by the neck and lift him. And they sprinkled water upon their faces.

In jquac tlallolinj, centlamantli neci innetlapololtiliz in njcan tlaca: in jquac tlallolinj, njman iciuhca quinquechaana in jnpilhoan, injc yciuhca quaquauhtiznque, injc yciuhca manazque: quilmach intlacamo quinquechaanazque iciuhca, ayaxcan quauhtiazque: yoan quitoaia, quivica in tlallolinjlixtli, intlacamo quiquechaanazque, yoan quimixalpichiaia. 856

And their houses, their square wooden beams, their food storage bins, their cooking pots, and indeed all their goods, everything, they sprinkled with water. And if they forgot something, they wrangled over it; it was said that the earthquake would take it away. And everyone raised a din and cried out while striking the hand to the lips in order to make known [the earthquake] to those who knew not of it.[14]

Auh yn jncal, in jntlaquetzal, in jacuezcon, in jxxuc, in ye ixquich intlatquj, muchi catzelhuja: auh intla ytla oquiicauhque, yc macaia: quilmach quivica in tlallolinjlixtli: yoan ixquich tlacatl ycacocaia, motenvitequja: yc quinmachiltiaya, in amo quimati. 823

Thirteenth Chapter, which telleth of the [three] hearth stones.

Injc matlactli vmey capitulo, ytechpa tlatoa in tenamaztli. 354

Concerning the [three] hearth stones there was also a delusion of the natives. When they saw someone kicking[14] the hearth stones, they restrained him from doing so. They said to him: "Do not kick the hearth stones. It will deaden thy feet when, perchance, thou goest to war." They said to him that now he would not be able to walk or run in time of battle. His feet would be numbed; quickly he would fall into the hands of their foes. Hence the natives restrained their youths, that this might not befall them.

In jtechpa in tenamaztli: no vncatca innetlapololtiliz, in njcan tlaca: in jquac in aca quitta, in quitlicçatica in tenamaztli: yc quitlacaoaltiaia, quilhujaia: macamo xictliçatia in tenamaztli mitzjcxinjnjctiz in jquac intla tiaz iavc, quilhuja: aiocmo vel nenemjz, aiocmo vel motlaloz in iaupan: ça ycxinjnjqujz, yciuhca ynmac vetziz in jniaovan: ynjc quintlacaoaltiaia in jntelpuchoan, in njcan tlaca, injc amo yuh inpan mochioaz.

Fourteenth Chapter, which telleth of the tortilla doubled over on the griddle.

Injc matlactli onnavi capitulo, ytechpa tlatoa in comalco mocuelpachoa tlaxcalli. 252

When a woman made tortillas, if her tortilla doubled over, there was also a delusion of theirs. She said: "Someone who now cometh hath kicked

In jquac tlaxcaloa in cioa, intla ocuelpachiuh itlaxcal: no vncatca innetlapololtiliz, quitoa: aquin ie vitz oquiualtilicçac: auh in anoce yoquichvi, in ca-

12. *Quiquechaanazque*. Literally, they took them by the neck. The corresponding Spanish text reads: "*tomauan a sus niños con ambas las manos, por cabe las orejas, y los leuantauan en alto.*"

13. *Ibid.*: "*para que cobre coluerdura, que tendiesse la cara.*"

14. *Quiçalitiquiaia*. Literally, were kicking it (cf. *ollin*, *tlalliza*, *ep. cit.*); corresponding Spanish text: "*los que passan al pie cabe los sobredichos, que son tres piedras.*"

Thirty-sixth Chapter, which telleth of the sweat house.

Although the sweat house were very hot, where all bathed, if one known as a twin went there, then he would dispel the steam and destroy [the heat], however hot the sweat house were — even if he went to stand only at the doorway; even more so if he were to bathe among [the others]. But thus could he remedy it; it was said that four times he himself cast potsherds on the ground and sprinkled them with water. It was thought that thus he would not dispel the heat. It would be even hotter.

And when two were born who were called twins, it was said that wherever something was dyed, when [someone] dyed rabbit fur, they might not enter there. If they were to enter there, it was said, they would cast a spell over it; they would blow the colors off. It would come out badly — it would become multicolored, especially [if the dye were] chili red. But thus was it remedied: [the dyer] made him taste the dye water. It was said that in this way the rabbit fur would not be damaged.

Likewise, neither might those known as twins enter where tamales were cooking; because, it was said, if they came in there, they would also bewitch the tamales and the cooking pot. They would not cook, though [left there] all day. The tamales would each one cook only on one side. And in order to remedy it, so that it would not thus happen, when perhaps they went to enter, they placed the cooking pot on the fire. And if by chance the tamales were placed in the pot in [their] presence, they made them lay one [of them] in place. It was said that thus the tamales would not be harmed.

Injc cempoalli on castolli oce capitulo, ytechpa tlatoa: in temazcalli. 343 515 845

In temazcalli, in vncan netemalo: intlanel cenca totonquj, intla vmpa ias, in motenexa cocoa: njmã quipouhtitlaça, quipolos injc cenca totonquj ocatca in temazcalli: intlanel çan quiiacac onmoquetzatiuh: oc cenca intla tehoan motemaz. Auh injc patiz quil nappa in vel inoma contlaçaz, in conatequiz tapalcatl: quil ic amo quipolos, injc totonquj: çan oc cenca totonquj ies.

Ioan in vmẽtin tlacati, in mjtoa cocoa, quilmach in canjn tlapalo, in quipa tochomjtl: amo vel vmpa calaquj: yntla vmpa calaquiz, quilmach quizoza, quipitza in tlapalli: amo qualli in quiça, çan mocujcujcuiloa: oc cença yehoatl in chichiltic. Auh injc pati, achi contlapaloltia in tlapalatl: quil ic amo ytlacaviz in tochomjtl. 845 386

No yoan in ichoantin in mjtoa cocoa, in cahjn mopaoaci tamalli: amono vel vmpa calaquj: ichica quilinacã intla vmpa calaquizque, no quizoza in tamalli, yoan in comjtl: amo vel ycuci, intlanel cemjlhujtl: çan chichicoycuciz in tamalli. Auh injc pati, injc amo iuh muchioaz: in jquac tla ocalaquito, contlatiz in comjtl. Auh intlanoçe ijxpan mocontema tamalli, centetl ipan contlalilia: quil ic amo ytlacaviz in tamalli. 845 252

Thirty-seventh Chapter, which telleth of the time when the teeth of small children dropped.

When the teeth of small children dropped out, the mothers cast them into a mouse-hole, or they said to their children: "Place it in the mouse-hole." For it was said that if they were not to do this, the small child's teeth could not grow; he would remain quite toothless.

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Injc cempoalli on castolli omome capitulo, itechpa tlatoa: in jquac vetzi intlan pipiltotonti. 856

In jquac vetzi intlan pipiltotonti: yn tenanoan itlacoiocco contlaça in quimjchin, anoçe inpilhoan, quimjlhuja: ytlacoiocco xictlali in quimjchin: ichica quil intlacamo iuh quichioazque, amo vel iuuaz in jtlan piltontli: çan tlancotoctic ies.

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These superstitions harm the Faith, and therefore it is well to recognize them. Only these few have

Estas abusiones, empeçen a la fe: y por esso, conujene sabellas, y predicar, contra ellas. Anse puesto, 000